

Brown
News

ALBERTA Native News

Peerless Lake Buries Its Dead

by Sy Sims

his hometown of Slave Lake.

HWC Investigation

Health and Welfare Canada announced only a few days ago that it will join forces with the provincial government in launching an inquiry into the poisonings.

David Crombie, minister of Indian Affairs, said the probe is expected to examine the problem of high unemployment in Peerless Lake, and a number of other northern Alberta Indian and Metis settlements.

Father Paul Hernou, a long-time resident of Peerless Lake, said unemployment was, in effect, just the tip of the iceberg. "Certainly, unemployment is a factor in this tragedy, but I think it goes far deeper than that," he said.

Hernou explained that the welfare system has done great damage to the spirit of Native peoples, and in many ways has throttled the traditional ways of life. "Most of the people here were trapping before the welfare system came in some 20 years ago. The welfare and educational systems combined have resulted in a people with very little self-esteem."

He also charged that outside influences have played a large part in the decline of the Natives' strong spiritual beliefs.

Sam Sinclair, president of the Metis Association of Alberta, recently stated that "the killer isn't poison, it's unemployment". Sinclair said the six victims might not have died if they had jobs to

go to, and cautioned that further alcohol-related deaths could occur if the problem isn't corrected.

Sinclair called on the province to begin increasing funding to the 60,000 Metis living here. He also castigated a number of large oil firms for tapping into the resource wealth without giving anything back to the Native population. "Many of the firms simply refuse to hire Natives, even for unskilled labor positions."

"In desperation, young people do things they otherwise wouldn't. Our gaols are full of Natives who got into trouble over alcohol and drug abuse," lamented Sinclair.

Sinclair is expected to meet shortly with MLA Larry Shaben, whose constituency encompasses Peerless Lake, and Premier Don Getty.



Featured throughout this month's edition of *Alberta Native News* are photos of Guatemala.

Committee To Set Forth N.W.T. Land Use Plans

by Hy Chapparel

The Land Use Planning Program in the Northwest Territories is now ready to be fully implemented.

The minister of Indian Affairs and

Northern Development, David Crombie, and the GNWT's minister of Renewable Resources, Red Pedersen, with the support of various regional

Native organizations, announced the formation of the NWT Land Use Planning Commission. It will be responsible for drafting the Territories' land use plans.

The eight members of the commission continued on Page 2

Trouble Ahead For Wealthy Bands?

by Sy Sims

Joe Dion, a former president of the Indian Association of Alberta, said Indian bands who've been reaping big benefits from the oil industry could soon face a severe increase in social problems such as suicide, alcoholism and drug abuse.

Dion, who helped write a report for the Department of Indian Affairs several years ago, said the government doesn't have any kinds of programs or policies in place if, and when, resource revenues begin dropping off on the oil and gas-rich reserves.

The report, which cost \$30,000 to produce, was not made public, but the Calgary Herald recently obtained a copy of it.

Dion said problems on the reserves could grow worse if "human nature takes its course. As the resources continue to deplete people will tend to take whatever royalties they can get."

A number of Indian band leaders are demanding their share of resource royalties, even though they have not learned how to make the most of it, Dion commented. He indicated that the wealth of the bands should be controlled

more effectively, either by government intervention, or better Indian fiscal management.

Sawridge Band Chief Walter Twinn noted, however, that the grim picture being painted from the influx of resource wealth is both insulting and exaggerated. "If you look at the Sawridge Band, you'll see there's no way we come close to that description. We own two hotels, apartment buildings, a truck stop, and other investments, all of which are doing well. And we'll continue to invest because our resources won't last forever," explained Chief Twinn.

As for the projected increase in social unrest, Twinn said he couldn't remember the last time a suicide occurred on his reserve. "It's nothing more than bad publicity," he added. "Is the government trying to say with this report that we shouldn't have control over our resources?" "The federal government, just like any other government, squanders money on occasion. But you don't hand back from giving control to the Indian people because some members of the band don't spend the money wisely," said Twinn.

The remote Northern Alberta community of Peerless Lake came out en masse to bury its dead last week at a funeral for five of the six victims of a deadly drinking party.

The five all died after consuming a lethal mixture of photocopy fluid and cleansing agent. Two other people who drank the concoction are recuperating in an Edmonton hospital. Doctors now say both are likely to survive, but the pair may have suffered severe brain damage. It could be weeks before doctors know the full extent of their injuries.

In spite of this dreadful tragedy, some people in the village of 250 have taken to drinking to drown their sorrows. A number of Peerless Lake residents have reported people are hitting the bottle "simply to forget".

Community spokesman John Piche denied the accusations, however, stating that there had been only a little drinking since the tragedy.

The funeral drew almost 600 people from across the province to pay their last respects to Robert Cardinal, 27, Patricia Houle, 16, Eliza Netowastenum, 30, and her two brothers, William, 25, and Raymond, 27.

The service took place in the community's cemetery following a gathering of friends and relatives in the gym of the local school. The other victim in the tragedy, Hubert Bellam, 34, was buried last week in



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VOLUME 3 NUMBER 3

Editor: Dave Moser

Advertising: Jan Crow

Alberta Native News is published for distribution to Native Bands and Metis Settlements across Alberta, the Yukon and the Northwest Territories.

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Subscriptions in Canada — 1 year — \$15.00
2 years — \$27.00

Alberta Native News needs your stories, pictures, art work, and opinions. Please send anything you would like published to our office.

Editorial Contributors: Py Sims, Hy Chapparel, Jan Crow, Robert Anderson, Jerry Garcia, Rabbi Haim Kemeiman

Typesetting/Paste-up: Ukrainian News, Alberta

Committee

continued from P 1
include: Titus Alloo-
loo, Alex Avigana,
George Barnaby, Tom
Beck, Bob Hernal, Ben
Hubert, Bob Kadlun
and Dolphus Lennie.

The commission
members were nomi-
nated by the Dene
Nation, the Metis
Association, the Com-
mittee for Original
Peoples' Entitlement
(COPE), the Tungavik
Federation of Nuna-
vut, the GNWT and
the federal govern-
ment.

"After extensive dis-
cussions between our
two governments and
the Native organiza-
tions, we have chosen
what we think is a top-
notch Land Use plan-
ning Commission,"
said Crombie.

Crombie has asked
Ben Hubert to be res-
ponsible for prelimi-
nary activities of the
Commission until he
has had full opportu-
nity to discuss selec-
tion of a chairman with
each of the parties.

The first meeting of
the Land Use Commis-
sion will take place in a
few days in Inuvik.
Crombie is scheduled
to be in the North at
that time, and hopes to
be able to attend the
meeting.

"This will be an
excellent opportunity
for my colleague and I
to meet personally with
the members, and to
discuss the challenging
tasks they have before
them," said Crombie.

Priority Areas
Pedersen indicated

that the first order of
business for the newly-
formed commission
will be to start prepar-
ing land use plans for
the two priority areas:
Lancaster Sound, and
the Beaufort Sea/Mac-
kenzie Delta.

"We look forward
to the early develop-
ment of land use plans
in a manner most suit-
able and acceptable to
people throughout the
NWT," Pedersen add-
ed.

Paul Sammuturuk,
executive director of
Tungavik Federation of

Nunavut (TFN) in the
eastern Arctic, said
that "the Inuit are
pleased that land use
planning efforts in the
NWT will now begin in
earnest. This initiative
is the culmination of a
number of years of
hard work; it serves as
a model of co-opera-
tion between govern-
ments and Aboriginal
interests."

John Bekale, vice-
president of the Dene
Nation, stated that his
people are also very
pleased. "As a partici-
pant, we will be push-
ing DIAND and the
rest of the federal gov-
ernment to provide the
Commission and the
Land Use Planning
process with the prior-
ity and resources to
continue this positive
momentum," he said.

Applications Keep Pouring In

by Hy Chapparel

A spokesman for the
federal government
said it might take
another three years
before all applications
from Indian women
who want their rights
restored, get a full
review.

Debbie Jette, direc-
tor of membership and
reinstatement for the
federal Indian Affairs
department, told a
workshop recently that
Ottawa wasn't pre-
pared for the flood of
requests by Indian
women.

She noted that when
Bill C-31 was passed
almost a year ago to
give back status and
membership to Native
women married to
non-Natives, David
Crombie felt the entire
process would take
about a month.

Obviously, his calcu-
lations were off. Jette
said applications pour-
ed in at a rate of 300 to
500 a day. And to this
day, Ottawa is still
receiving about 500
applications a week.

As a member of the
Cape Croker Band in
Ontario, Jette said
about 25,000 applica-
tions representing
approximately 50,000
individuals have been
sent so far.

An original staff of

seven civil servants has
grown to 42, she said.
29 workers are dealing
strictly with reinstate-
ment of rights.

But the rights of
only about 5,000
women have been
restored so far. "The
process is long," she
told the workshop,
sponsored by Indian
Rights for Indian
Women. "It takes an
average two to one-half
hours for one straight-
forward application."

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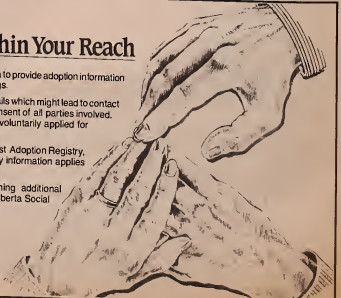
Post Adoption Registry information is confidential, and details which might lead to contact between parties will not be released without the written consent of all parties involved. Family members will not be contacted unless they have voluntarily applied for a reunion.

Requests for information must be made in writing to the Post Adoption Registry, and applicants must be 18 years of age or older. Registry information applies only to adoptions which have taken place in Alberta.

A Post Adoption application form or a brochure outlining additional information may be obtained from any District Office of Alberta Social Services and Community Health or directly from:

Post Adoption Registry
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And Community Health
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Major Land Claims Agreement Sealed

by Sy Sims

The White Bear Indian Band and the federal government have jointly announced that a landmark settlement has been reached involving Indian land claims in the prairie provinces.

Details of the \$19 million settlement were announced by the Indian Affairs minister, David Crombie, and Chief Brian Standingready of the White Bear Band.

"The signing of the White Bear agreement marks the first major specific claims settlement in Saskatchewan," said Crombie. "I am pleased that our government has been able to act, thereby redressing the historical grievances of the band."

Chief Standingready added that "the federal government is settling an old wrong which resulted from the amalgamation of three different bands in 1901."

The settlement provides for cash compensation to the Band, in addition to the former Kisbey or Lee's ranch,

which will be added to the band's reserve. The property was appraised at \$1,845,000 and was purchased by the Department of Indian Affairs and Northern Development in 1972.

Chief Standingready provided a history of the claim: "The White Bear Band has been comprised of Cree and Saulteaux people. The Pheasant's Rump and Ocean Man Bands were primarily of Assiniboine descent, speaking a different language, with a different religion and background."

"This amalgamation led to significant problems on the reserve, and hardships for band members which continue to the present day. It was, and is the belief of my people that the original surrender, if obtained at all, was not properly obtained."

"In arriving at a settlement, however, it was not necessary for either party to concede this point. While the settlement does not compensate people for the personal damage

they have suffered, it is our hope that the settlement can be used to benefit all band members by providing a land base, and funds, which will allow them to decide their own futures, and solve problems which have existed for 85 years."

A Fair Settlement

"My government is committed to negotiating the fair settlement on Native claims, especially as they relate to the irregularities in the administration of Indian lands and resources," Crombie stated.

"In addition, I

firmly believe that the settlement of the White Bear claim will permit the band, at long last, to be more economically self-sufficient and that it will help them to shape their own future."

Settlement of the White Bear claim was the result of negotiations involving the band, and descendants of the original members of the Pheasant's Rump and Ocean Man Bands.

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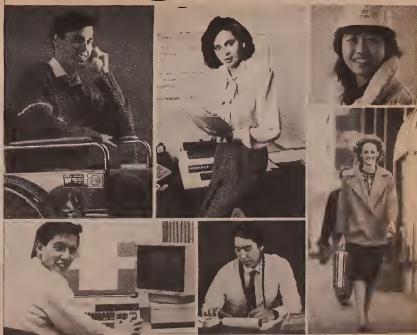
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Letters

Dear Editor
"The Uncivilized Trying to Civilize the Civilized".

Recently, when I heard Senior Pastor Valle Garay, Counsel of Nicaragua, speak at an Alberta "Farmers for Peace" rally, it occurred to me how devastating has been the undeclared war of a very powerful nation against the people of Nicaragua. His indignation about the violation of his country's sovereignty and the terrible suffering that has been imposed on his citizens, particularly on the children, caused me to reflect on the military onslaughts against the North American Indians and the similarities of the circumstances. It made me think about other ideological wars that took place in southeast Asia, Central and South America. The realization struck me very hard that in numerous nations, the brunt of the attacks by foreigners has been most destructive to the indigenous Indians, Metis or, in Latin American nations, the Mestizos (mixed Indian and white).

The society in which I live claims to be progressive, civilized and altruistic, but, alas, when one goes about analysing the policies of the government and the attitudes of the citizens toward the indigenous peoples, that claim is not easily substantiated. One discovers that our government and the ones of Brazil, Guatemala and Paraguay are like classical colonial powers in the manner in which they oppress, exploit and tyrannize the indigenous nations. One perceives after awhile that those governments justify their motives because they believe their ideology of capitalism is superior to the ideology of the indigenous peoples, who for centuries has preserved a system of communalism that is closely akin to modern day socialism. That clash of values began on this continent nearly six-hundred years ago, and it continues unabated today. It should come as no sur-

prise to us either that capitalist, powerful nations attempt to suppress nations that do not embrace their capitalist idealism.

In the case of the Indians, Metis and Mestizos of the western hemisphere, imperial, colonial governments have for centuries laboured to convert the aboriginal people to Christianity and the values inherent in their mercantile system, the forerunner of capitalism, and to instill in the "uneducated" people the mysterious virtues of free enterprise, rugged individualism and the capacity to amass monetary fortunes.

And through a deliberately conceived process of indoctrination, Indian peoples are pressured to abandon their age-old values of high spiritual respect for the land, air and water, deeply ingrained co-operativeness and sharing, all of which are integral in a time-proven system of communalism. Indian nations have steadfastly resisted imperial government's "re-education" programmes and where they have, the ideological conflict has sometimes led to political interference to undermine their sovereignty and, in extreme situations — much more common than we care to admit, military intervention came to pass.

The indigenous peoples of the Americas have not been the only ones affected by the disruption of the traditional economy and cutting of the food supplies. When the Cuban people refused to submit to anymore foreign economic domination in 1960, powerful interests in the U.S. made sure that an economic embargo quickly imposed, would create the pain that goes with taking up notches in already tight belts.

In Vietnam, where a "civilized" military force tried to subdue the Vietnamese by following a scorched earth policy through the generous use of napalm, villages, workers and crops were all destroyed. Whatever was left untouched by napalm

burning, was sprayed with a deadly herbicide, agent orange. Today there is a trade embargo between the U.S. and Vietnam, but still the people survive.

Efforts to destabilize the government of Nicaragua led finally to an economic embargo by the U.S. against the nation. The Counsel who visited Edmonton sadly related how his people, particularly his children, are being harmed by that action. American-made hospital apparatus cannot be serviced without replacement parts from the U.S., so children must suffer, oftimes

dying. That is the dreadful price Nicaraguans must pay for espousing their own ideology, one that advocates their own control of natural resources and economy. Regrettably, the Indians of Nicaragua have been caught between conflicting national forces.

North American Indians of yesterday and today have not escaped attacks by military forces ("to bring them under control"). When Indians have refused to vacate their traditional lands for

continued on Page 4

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Letters

the benefit of the white men, troops have been used to dislodge them. Chief Joseph and his Nez Perce, who had adopted a sedentary existence as farmers and breeders of horses, were forced to flee from northern Idaho into Canada as part of an American economic conquest. In Guatemala today, where over 60% of the population are traditional Indians, the government, aided by the military have forced them to abandon rich lowlands where agriculture is feasible. They have been forced to flee to the highlands where soil is poor and a livelihood is extremely difficult to secure. In both the U.S. and Canada during the past century, Indians were cajoled into becoming "scouts" for the military, contributing to the downfall of their own peoples. It is interesting that in Central America, part of the destabilization scheme being used against Nicaragua is the training and use

of "contras", counter-revolutionaries based in Honduras to seek out and kill Nicaraguans and destroy their villages and crops. The Consul reported 17,000 citizens killed as a result of these military forays, 7,000 of them being innocent children. Some of the Indians in Nicaragua have unwittingly allied themselves with the "contras".

This story is almost finished, but it won't be until another facet of ideological conflict is described. History shows that when all other measures to dominate the indigenous people have failed, actual genocide is the ultimate step. So it was at Wounded Knee Creek in South Dakota in December, 1890, that about three-hundred Sioux were brutally murdered in cold blood. Most of the casualties were women and children — genocide executed as effectively as possible. In distant Paraguay, where Indians have long been totally out-

side society, genocide was practiced very bizarrely, for as late as the year 1948 if a regular citizen could prove that he had killed an Indian, he could be exempt from military conscription! In North America, when the Indian population proved to be in the way of advancement of "civilization", small-pox-infested blankets were barbarically distributed to unwary Indians who had been rounded up to soon take their places in internment centres — the Indian reserves. Similar tactics persist today as the high and mighty attempt to weaken the spirit of those who refuse to sell and yield their own sovereignty. In Cuba, as recently as 1978-79, the Cubans have suspected that malaria germs were covertly spread through parts of their countryside — the "submit or die policy" of 'big brother'.

So what can be done about this horrendous state of affairs? What can be done when the

"uncivilized" flagrantly violate all laws of human decency so that a particular ideology and economic system must prevail? Take the advice of Abraham Lincoln who once stated, "To sin by silence when they should protest makes cowards out of men." Ally yourselves with the Indian Nations and help to resist the political and economic repression. Learn from the evil lessons of past history and be vocal in saying that the rights of the "civilized" must be protected from the atrocious attacks of the "uncivilized"!

Yours sincerely
Sonny Mesa

There are none other than the personal views of the writer

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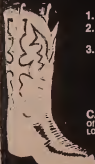
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Lines On Living

— by Rabbi Haim Kemelman

They may be drifting in the wind. They may be tossed in the storms of high seas. They may be cradling an infant in their arms. They may be crouching over an emaciated, aging father or mother. They may be starving, they may be dying. The skeletal

shapes and shades of death have already sketched their indelible mark upon their protruding, dry bones and distended bellies. Now it's just a matter of time and death...

They may be in the South China Sea in the exodus of boat people in flight for their freedom and life, but none to redeem them. They

may be in the famine-stricken wilderness of Africa's Ethiopia, huddled together to survive, but precious few to feed them.

They are the wretched, the condemned human cargo, on high seas and deep desert. But if they are the condemned in boats, or marked for desert death in dry mud — all humanity stands condemned in soul and mocked in wild conscienceless.

Again we hear the tales of horror of merchant ships in the South China Sea, which are avoiding the Vietnamese boat people and are turning a deaf ear to their distress signals. The flickering memory cannot help but recall the voyage of the condemned in the St. Louis Nazi refugee boat (May 13, 1939) and others, that no one cared for, thus ending up in extermination. We see scenes of the starving children in Ethiopia, surrounded

in mutual plight by their families, eyes bulging in final gaze upon us. And in their frightful stare, we peek into the hell of our own abysmal, horrific human condition.

A blind eye is turned on dying children? What, are we reliving the nightmare memories of children's death camps and the macabre shame of our inhumanity's indifference?

From the days of Cain, we might have travelled light years in technological progress and art sciences. But how far did we move from that first killing, at the foot of the hill at the cave, in the sciences of the heart and soul? If we have improved, it's only in the methods and dimensions of killing, in the coverup of blood, in abandonment and neglect of humanity's highest value — the dignity and sanctity of the individual human life.

The nightmares of infamy and human

indignity shouldn't have been revisited upon us in those unproud flags unfurled by pathetic and apathetic captains, who ignore the honor of their civilized humanity by letting boats of human cargo drift, unheeded, to face piracy, starvation and drowning. The haunting visions of death-masked children in agony of hunger, wasting away, can only mark us with the sign of Cain and mock us in the irony of repeat-guilt in the eclipse of the Holocaust.

Forgive them God? Why? They knew not what they were doing? No, not again. This time around, surely we should have known better, cared more, the less apathetic. In repentant humanity, no boat should have been tossed adrift as condemned; no child should have been exposed to die helplessly by intent or indifference.

In the frozen echoes of an eternal accusation in a cry of heaven, the thundering voice is heard in the lost paradise of our humanity: "Where art thou, man?"

In that unsilenced cry, in the face of the guilt of condemned boats and starving children, we find the soul of our humanity lost and sinking deeper yet. Fear may seize us in the chilling echo of frozen guilt and shame, as we stand in the shadow of that hell-sizzling mushrooming question mark of a lethal cloud hovering over us. We watch the frightening ghosts of our own making, in human abandonment and in lethal creation. Is there still time left to save the soul, the face, the fate of our humanity?

Heaven help us, who knows! Meanwhile, forgive us, God, even as we should have known better by now and acted wiser with heart and care.

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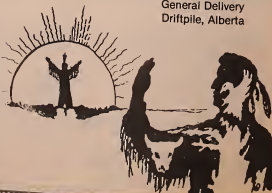
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Native Company Wins Contract

by Robert Anderson

Northern Resource Trucking Ltd. (NRT), a new company owned jointly by Kitsaki Development Corporation and Trimac Transportation System, has won a three-year contract with Key Lake Mining Corporation.

Kitsaki, the economic development arm of the Lac la Ronge Indian band, and Trimac, are joint owners of NRT and will both be represented on the board of directors. Lac la Ronge chief Myles Venne will be the chairman of the board.

Rick Reynolds, Trimac regional manager, says the combined strengths of the two partners will make the new company "better able to compete" in the northern Saskatchewan market.

It also offers advantages over the traditional contact-specific joint venture operations. Aside from the ability to bid on more

contracts, the permanent operation will give band members stable jobs and allow for sharing of skills, resources and technology between the southern and northern partners.

Saskatchewan, like most provinces with northern business frontiers, is anxious to promote employment for northern residents and increase business for northern employers.

Traditionally, southern companies wanting to take part in northern business formed joint ventures with northern companies on a contract-specific basis.

But when the contract expired, so did the joint venture. And so did the jobs and business for the northern partner.

NRT changes that, creating a permanent company on which the southern (TTS) and northern (Lac la Ronge band) partners can

expand business.

Increasing the size of business, winning more contracts and increasing the number of jobs is a good business incentive for Kitsaki, says Dave McIlmoyl, executive director for the band. Although the band has a small general freight trucking company, NRT will be able to bid on larger contracts, thus increasing job opportunities.

As the company grows it will also give band members a chance to train for management — an opportunity that just doesn't exist under

contract-specific joint venture agreements.

Under the Key Lake contract, NRT will haul more than 60 million litres of fuel north to the mine site, about 730 kilometres north of Saskatoon.

Bryan McInnes, purchasing manager for Key Lake, says while provision of employment and northern business opportunities is an important criterion in contract bids, Northern Resource Trucking Ltd. won the contract in an open bid competition by being "the successful bidder on all counts."

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by Jim Crow

Well-known rock and folk singer Bruce Cockburn has given a boost to the Haida Indians, who continue to fight to stop logging activities on Lyell Island in B.C.

Cockburn gave the Council of the Haida National a cheque several weeks ago following two evening concerts at the Queen Elizabeth Theatre in Vancouver. The cheque from the proceeds of both concerts was thought to be close to \$28,000.

The Haida have claimed Aboriginal title to literally hundreds of islands in the Queen Charlotte chain off the northern B.C. coast, including Lyell Island. Until the claim has been settled, the Haida want to stop any further logging.

During the months of November and December, as many as 72 Haida were arrested and charged with mischief for blockading a logging road on the island.

Haida elders say they will use the money from Cockburn to foot the legal bills.

Cockburn originally agreed to do the Haida concerts because it seemed "obvious that there are a lot of problems with the ability of Native people to really make any serious changes in their situation, because of the stonewalling they meet with all over the place."

Cockburn compared the plight of the Haida to people in third-world countries. "We've got our own third-world situation that needs attention right here at home," he said.

Over the years, the Ottawa-based singer and songwriter said he wasn't keen on benefit concerts for specific causes because "they

never seemed to change anything". But Cockburn became convinced of the need to get politically involved at home after several recent trips to Central America.



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COURSE COST: \$249.15

RE-REQUIREMENT: 18 years of age or over, grade 9 or equivalent, be physically fit, hold a class 5 drivers license and have completed motor vehicle operators medical examination.

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Feds Suspend Indian Affairs Official

by Jim Crow

A senior Indian Affairs officer has been suspended for publicly criticizing the way his department operates.

Robert Laboucane, Indian Affairs Southern Alberta superintendent in charge of economic and employment development, told a news conference last month the department's spending freeze has made a number of job-creation efforts vir-

tually impossible to enact.

Laboucane indicated the Conservative government talks a great deal about Native self-government and economic independence, but fails to provide the funding and money-management skills so desperately needed.

"The rhetoric continues and the funding decreases," he told newsmen during an emotional one-hour session. "There is an

absolute contradiction between what is said and what is done."

Indian Affairs' director of communications for Alberta, Ken Williams, said Laboucane's outburst earned him an indefinite suspension pending review of the matter. Laboucane could well be fired in the near future.

Laboucane said some of his colleagues in the department are also frustrated because of a "cover your ass" and "don't rock the boat" mentality.

Laboucane said he had been given only \$380,000 to help gener-

ate jobs and economic activity on seven Southern Alberta reserves, where unemployment is about seven times the national average.

He said the plight of the Stoney Band, which has gone through more than \$200 million in natural gas royalties during the past decade and now finds itself \$4.7 million in debt, is not all that unusual in Alberta.

"Money management hasn't been a priority with Indian Affairs... or at the reserve level with elected officials," he said.

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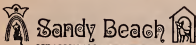
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There are only some I know of are few.
I find them from the history's book of time.
Louis Riel for the half breed
Chief Dan George for the full blooded.
But there are others that are still living,
that I can find.
He wears a vest made of bead.
As the braided hair dangles as he is sitting.
He works for you and me.
His voice that can carry the wisdom.
His presence is noted under the Rehab teepee.
I will remember his braids
as a sign of Freedom.

I had never had a day that was missed of a laugh
When I feel that waking up can be a pain.
I would shake his hand and hear him saying:
"Good morning Pete!" or
"Hi ya! Hi ya! How are you doing?"
Yes my friend.
We have shared a laugh or two,
and I'll remember your braids.
That brings me thinking of you.
Plus our friendship will not come to an end.
As the years
that go back in time.
Count each braid that appears
For those are the steps you have taken to climb.
To seek the rewards
That you solely and richly deserve . . .
This is another person from the reserve . . .
I have discovered by his heart
and his braids . . .

— Kenneth Ward



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A Showcase Of Native Art

by Sy Sims

The *Evolution of Native Art* is the theme of an exhibit and related activities that will open March 14 at the St. Paul Gallery in St. Paul, Alberta.

Exactly two months later, on May 14, the same exhibit will be showcased at the Saddle Lake Museum.

The upcoming exhibitions are designed to display the talent and ingenuity of Native artists, in an effort to make the population more aware and appreciative of Native art.

St. Paul Art Gallery co-ordinator, Dominique LeBot, said the exhibit was planned as a response to the multi-cultural mandate of the gallery. Recognizing a need for creative awareness in the community, she was inspired to focus on Native culture after seeing a brilliant display of work from students of the Blue Quills School.

A number of pieces from the school will be on display.

One of the primary purposes of the exhibit is to assist both budding Native artists — such as those at Blue



Dominique LeBot

Quills — and the more experienced, by giving them encouragement and motivation through exposure to emphasize not only their talents, but their spirit as a people.

The following are requirements for artists wishing to submit work to the exhibit.

- All items must be delivered to the St. Paul Art Gallery by March 12
- The artist may allow such pieces to go on sale



- Artists must be willing to leave work on consignment for two-and-a-half months
- All works must be clearly labelled with the name and address of the owner on each piece
- Participants are responsible for their own costs of transporting entries to the art gallery
- The maximum number of entries an artist can submit is five
- Every piece must be ready for immediate display

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Tiny Dene Community To Decide Park's Fate

by Sy Sims

A proposed national park on the east side of Great Slave Lake could become a reality within several years.

The proposal, originally made some 16 years ago, is again on the front burner after drawing strong support from various national conservation organizations. But plans for the entire 3,800 km of breathtaking wilderness could be scotched if a tiny Dene Indian community, adjacent to the park, decides against it.

Public information officer for the northern

parks establishment, Bob Gamble, said there are two overriding reasons why the Dene community may not accept the proposal.

The first and foremost point, said Gamble, is that the Dene people consider the location to be part of their land claim negotiations. For the past several years now, the federal and territorial governments have been bargaining with the Dene Nation on a number of land-related issues.

The 300 Dene in the Great Slave Lake community of Snowdrift,

use the east arm area for traditional hunting and trapping. Naturally, they're concerned about the prospect of losing their rights on this land.

Federal Environment minister Tom McMillan said local support was mandatory before a national park there could be established.

The east end proposal includes one of the most scenic and unique areas of the country. As many as five dis-

tinct ecological regions are present over a 20 km stretch. The park proposal begins on a peninsula resplendent with high cliffs and sandy shores. From there, the park proceeds up the Lockhart River to Parry Falls. The preserve ends in the tundra around Artillery Lake.

A number of wildlife species, including eagles, wolves, caribou and falcons, are rife in the area.



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World Markets A Key To Territories' Future

by Hy Chapparel

The Northwest Territories continued to maintain a relatively stable economy in 1985, despite declines in world metal prices and an international campaign to stop the trapping and fur industry.

The total value of the Territories' traditional money-maker — mineral production — soared to nearly \$844 million, well ahead of the previous year's total of \$777 million.

A sizeable portion of the increase is attributed to the completion of the \$450-million Norman Wells oil pipeline to Alberta. During the last eight months of 1985, approximately 25,000 barrels of oil per day was piped into the province.

The economic outlook for the Territories last year amounted to \$166 million, an increase of \$20 million over 1984 totals.

Delighted Gulf Canada executives reported their Amauyigak well could hold reserves of 400 million barrels (or better than seven thousand barrels a day). And company officials believe that figure could double with further testing.

When combined with modest discoveries made by Esso Resources Canada and Dome Petroleum, the Territories could easily see commercial production in the Beaufort area become a reality

within a year or two.

At least that was how the picture looked until the bottom fell out of the oil market. Without question, sliding oil prices have deflated much of the enthusiasm for Arctic oil exploration and production. Panarctic Oil and Gas Ltd., the company that shipped the first Canadian Arctic oil to southern markets last summer as a measure of industry confidence, will operate only one rig in the region this year.

Other Cuts

The big three oil companies — Dome, Esso and Gulf — will also put a halt to their five-year plans for Beaufort exploration. Any future go-ahead decisions by the big three will be influenced in part by the federal government's new frontier energy plan, and, of course, oil prices down the road.

A consortium which offered to build a \$3.3 billion gas pipeline from the Mackenzie Delta to Alberta, expressed disappointment when the National Energy Board (NEB) publicly questioned the feasibility of the project. Several NEB officials were very concerned the consortium wouldn't be able to find enough buyers in southern markets.

That setback marks the latest chapter in a long, and mostly frustrating story on frontier exploration and

production. The pipeline project has been repeatedly put in limbo since it was originally proposed in the early 1970s. A number of other projects have been vigorously opposed by the Dene Indian Nation, who are demanding that land claim issues be settled first before any more pipelines are constructed.

As far as the mining industry in the NWT was concerned, 1985 had a little of everything. The reduced value of the Canadian dollar helped prevent a major slump in gold production. Total value of the precious metal produced last year fell marginally to \$18 million.

An Uncertain Future

However, continuing low prices for lead and zinc on the world markets have some NWT industry leaders worried. Cominco Ltd. lost money in 1985 after showing a modest profit the year before.

The company, which operates the Pine Point and Polariss Mines, indicated the future of its Pine Point plant is in jeopardy of closing should prices remain low.

Cominco is also upset with the federal government for supporting the reopening of the lead-zinc mine at Faro in the Yukon — a move they say could flood an already depressed market.

The fur industry in the Territories kept up a good pace, but many people are worried about the anti-vivisectionist movement. The disastrous consequences that hit the sealing industry in the early 1980s could soon maul the fur trade.

Stephen Kakkwi, president of the 12,000-member Dene Indian Nation, said the animal rights movement could be potentially far more dangerous and oppressive than the threat posed by resource developers.



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Thur. 27th March - 8:00 p.m.
Good Friday 28th March - 11:00 a.m.
Easter Sunday 30th March - 10:30 a.m.

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Exchange Program Full Of Insights

by Sy Sims

Forty post-secondary school students from Alberta will be given the opportunity to work in Quebec this summer under the 1986 Quebec/Alberta Student Employment Exchange program.

A similar number of positions have been designated for Quebec students to work within Alberta's provincial government departments.

The exchange program, announced several weeks ago by Manpower minister Ernie Isley, has been in operation for seven years now. Said Isley "This successful program will provide a number of benefits to its participants; students will gain meaningful work experience, exposure to a different culture and an opportunity to strengthen second language skills."

The exchange students from Alberta will be located in Quebec City, Montreal, Ste.

Foy, and the Gaspé, while their Quebec counterparts will work throughout Alberta. They'll be paid \$6.50 an hour, and work for about 13 weeks. Most positions are slated to commence May 14.

Posters, brochures, and application forms for the 1986 Quebec/Alberta Student Employment Exchange program have been distributed to all post-secondary institutions. Student who are enrolled in a certified program, and who possess a good working knowledge of oral and written French, have the best chance of being picked.

Positions are available in a variety of areas, and wherever possible, will reflect each student's principal field of study.

Interested students can ask for an application form at the Student Employment Exchange headquarters; 17th Fl., Park Square, 10001 Bellamy Hill, Edmonton, Alberta.



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Athabasca University Students To Receive Awards

One hundred and fifty-two Athabasca University students will receive individual course awards for the 1984-85 academic year. The recipients come from more than 60 centres in Alberta, as well as from British Columbia, Manitoba, Saskatchewan, Ontario, New Brunswick, and the Yukon.

The Athabasca University Individual Course Award Program recognizes and rewards students for academic excellence, and is designed to encourage them to continue their studies.

The awards are valued at \$100 each and are presented annually to students obtaining the highest grade (over 85 per cent) in each seminar and home-study course given by the distance education university.

Alberta residents receiving more than one award are Karen Murray of Ashmont, Desne Jones and Doreen Thesen of Fort McMurray, Arnold Pittao of Lloydminster, Philip Davis of

McLenna, and Manopshi Das of Nordegg.

All Athabasca University students are automatically considered during the awards selection process. In courses where two or more students obtain identical grades, each receives the full prize.

Athabasca University is an open univer-

sity specializing in distance education. Students do most, or all, of their learning at home using specially designed home-study materials which are mailed directly to them. All home-study students are assigned a telephone tutor to whom they have toll free access from any-

where in Canada.

In some communities the university offers seminar and teleconference courses with fixed schedules. Students use the home-study packages as the basis for learning and are given additional instructional support during the seminar and teleconference sessions.

You And The Computer

"Position open for a person with computer word processing skills, reliable job record, willing to learn, a good personality . . . etc."

More and more you have noticed job ads like this, right? Maybe you have completed a basic keyboard training course. Perhaps you have even come to believe that remaining ignorant about computers is the surest and fastest road to hell!

Well, the computer is forty years old this year, and it looks like it's here to stay.

So, what are you going to do about the

beast? Can it be any more difficult than the hand calculator to master? No! Can it help you get a job, keep the one you have, or at least make it more fun? Yes!

Recently, a few people in a northern native band were given some very basic word-processing skills using a "friendly" computer. Two people also enrolled in a typing course at the local school in order to improve their keyboard skills. (Let's face it, information has to be put into a computer using a type-writer-like keyboard; and, if you can't type, you soon get frustrated with the computer).

Well, some of the interesting results from effective training and a lot of practice by those trainees follow.

- More band proposals for funding are being approved, due in part to the first-class visual presentation which the computer provides.

- The startup of a home-based computer service business is turning enough profit to pay for the equipment rental.

- Requests to purchase computer training and services have come from other bands.

This is a good example of 'earning from learning'. You, your friends, your association, group or band can do the same thing.

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Our field services people also know about many of the programs and services available from the Alberta Government to help you. That's a big part of their job.

And their travels also give them the opportunity to bring news and important developments to you from other Native groups in the province.

If you would like some advice, some information or some direction on funding, grants, business assistance, we are here to help.

Write to us at this address or call Edmonton 427-8407. (To call toll-free from outside Edmonton, check your local telephone directory under the heading "Government of Alberta".)

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Indian Chief at the Stone Fort

Non-Natives Experience Aboriginal History

by Jerry Garcia

Status, Non-Status, Metis and Inuit artifacts and relics are all represented in the National Library's exhibition, "Aboriginal Rights in Canada".

It makes no difference if you are a Micmac from the east, an Ojibway from Ontario, a Cree from the prairies, a Dene from the western Arctic, a Yukon Indian, a Manitoba Metis, or a Nishaga from the west coast, there is something from your heritage and history on display in Ottawa's best known library.

Starting with the royal proclamation of 1763, the exhibition presents major events, legislation, and land and treaty issues that have shaped the course

of Native history in Canada.

But while the exhibition is of interest to Native people, and is all about them, it is primarily intended for a broader non-Native audience.

One of the display's principal purposes is to promote and stimulate general interest in Aboriginal rights, an increasingly relevant Canadian issue.

The reasoning behind the exhibition is that more knowledge of Native history and development will foster greater understanding of Native people and Native issues.

The display is divided into three sections covering different time periods in Canadian history. Section One portrays the early influences of European

settlers on Native people, including the laws passed and the treaties signed. Native culture is examined through myth and legend.

Rising Profiles

Section Two covers the years 1969 through 1977, an era of rising profiles for Native leaders and Native issues, and an era in which Natives became

increasingly assertive and dynamic, insisting that their social place in Canada's political and social fabric be recognized — and that their individual and collective voices be heard.

This period deals with the struggle of Native people for an



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A print by Carl Beam

organized voice in decisions concerning their future, and with the government's attempts to recognize and deal with Aboriginal rights

and claims.

Also included in Section Two is the 1969 statement of the Government of Canada on Indian policy. Commonly referred to as the White Paper, this document brought a howl of Native protest and outrage that has continued to manifest itself to this day. Natives saw the document as an attempt to eliminate special status for their people, and

ultimately, as a blueprint for total assimilation.

Section Three chronicles the communications awakening of the Native peoples and their organizations. Exhibits show how the increasingly media-aware Aboriginal nations voiced their concerns through their own publications, declarations and position papers.

On display are some

of the publications that were born, and have since grown as part of the mainstream in Native culture. Even

though the majority of Native communications began as a vehicle for organizations and leaders to get their mes-

sage across, those publications have since evolved into mature and trusted social commentaries.



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RISE AND SHINE — A Film About Alberta's Native Youth

RISE AND SHINE is a 27-minute feature film that reflects the aspirations, accomplishments and attitudes of five young Native Albertans. It was commissioned by Alberta Native Affairs in celebration of 1985, International Youth Year.

The film was premi-
ered recently at the

Youth and Alive 1985 Provincial Youth Conference at the Convention Centre, in Edmonton. Youth reaction to the film's premiere was extremely positive. In their evaluations, conference participants were strongly supportive of the film.

RISE AND SHINE uses a documentary style to profile today's

Alberta Native youth represented by Marlee Crawler from the Stoney Reserve, Morely; Cory Holland, a Metis from the Cardston area; Dale Willier, from the Ermineskin Reserve, Hobbema; and Kim McLain, and Karen Lepine, both Metis, from Edmonton.

The accomplish-

ments of these young people range from excelling at rodeo riding to enjoyment and dedication to an interesting summer job. The real life scenarios demonstrate in a thoughtful yet entertaining way, the sense of pride and purpose many of today's Native youth possess.

Another exciting element of the film is the debut of an uplifting new song by Alberta recording artist, Laura Vinson and Redwyne appropriately entitled: **RISE AND SHINE.**

The film will be used by commercial television broadcasters, cable T.V. outlets, ACCESS Alberta, teachers and Native organizations in an effort to promote greater public awareness of the positive contributions Native youth are making in communities across Alberta.



What is the
Edmonton Big Sister Society?

The Edmonton Big Sister Society is a non-profit, charitable organization that provides guidance, support and friendship to girls aged six to 17 years. Our service is extended primarily through a program where individual girls are paired with a "Big Sister" — a mature woman from the community who has volunteered her time and energies to provide support and friendship and to act as a role model for the child whose emotional and social skills need development.

As well, other programs offered where

the girls are able to participate in positive, organized peer group activities. Support programs are provided for both Big and Little Sisters.

"Little Sisters" are girls in need. Some have suffered physical, emotional or sexual abuse. Approximately 80% of the girls come from families who receive social assistance. Most come from single-parent families, and some live in group homes or with relatives.

"Big Sisters" range in age from 18 to 55 years. They spend an average of five hours per week with the Little

Sisters for a minimum of one year. Some of the women have experienced some of the difficulties that the Little Sisters are going through, and have gained the personal skills to assist the girls in coping with their problems.

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Age Is Priceless

Excerpts from thoughts by Win Lindsay, Consultant and Lecturer on Life Enrichment for the Elderly, Winnipeg, Manitoba.

Age is priceless. No body can purchase it, sell it, ensure that it will be theirs, count on it, or not have it, if it is their lot to have an abundance of years bestowed upon them.

Easter Greetings

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Age is priceless. It has been said that the people who live long are the people who long to live. Life is habit forming. Old habits are comfortable and secure. It takes an open mind and a flexible will not to become rigid. People, like old trees that don't bend to the wind are soon demolished. Adaptability is self protection.

Aging brings to us its own special gifts, if we but recognize them. I believe the true worth of older people lies in their lifetime knowledge, their accumulated skills and their individual and collective power. Unfortunately many older people do not feel their knowledge is of worth. Many feel their skill is or may be diminishing, their power negligible or unimportant. Only when older people value themselves and give positive expression to their own true value will they be valued and treasured in the eyes of their peers, their children and society.

If old age is to be priceless then the philosophy of aging must revolve around a positive attitude toward extended life and its opportunities.

People who are fortunate enough to enter old age with awareness, whether it be young old age, middle old age, or old old age, must enter with the positive realization that they are doing so. Successful aging seldom accompanies those who give no thoughtful preparation or planning to the last third of their lives. Babies crawl and stand and strengthen themselves before tackling walking. So we too must prepare ourselves for aging. One just can't fall into old age and expect to make it the best it can be. Old age is like icing on a cake. There can be too much of a good thing if taken alone but when aging is a continuum of life, then it has the pot-



ential to be as good and as cherished a part of life as any other part.

Old age can be a time to grow. We all want to be the best we can be and at this stage we have knowledge of ourselves. We know who we are. We know where our talents lie. We know how we act and react. We know what we want from life.

The losses that are so often talked about can be freedom. We no longer are tied by the daily demands of the past. We no longer measure our life's performance by our parent's standards. We are more apt to do as we wish. How fortunate we are to be able to say what we wish to say, do what we like to do, select and nurture our own friends and live as we please.

We are often able to go to bed when we are tired, arise when we're ready. The freedom from alarm clocks and night-crying babies is indeed a real freedom. Freedom to choose is a gift of aging if only we who are aging can appreciate it as a gift and not as a loss.

Growing older provides the opportunity to make a new beginning. All new beginnings have a radiance and an energy of their own.

Oh yes, bodies may change and sometimes deteriorate but a healthy happy, hopeful, attitude can do much to make old age rewarding and worth the energy it takes to live it well.

The vast majority of older people in today's society have it within their power to show that old age is priceless, and to provide the model that will give the guidance and inspiration to the generation of children growing up, so that they may look forward to their own later years with anticipation and hope.

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Parole For Natives Isn't Easy

by Jim Crow

The National Parole Board is attempting to figure out why Native have a 17 per cent higher parole rejection rate than non-Natives in Prairie penitentiaries.

Parole Board statistics indicate that in 1985, 75.1 per cent of parole applications by Natives were rejected in federal penitentiaries in the Prairie region.

During the same 12-month period, 57.8 per cent of similar applications by non-Natives were denied.

Of the three Prairie provinces, the discrepancy is most obvious in Alberta, where 21.5 per cent of Native parole applications were

approved, compared with 52.4 per cent of non-Native applications.

Norm Fagnou, the board's Prairie region executive officer, said he could not explain why there were such imbalances.

The statistics appeared to be disproportionate, he said, adding that a thorough analysis of the decision-making process in a number of cases would help determine if prejudices played a role in the decisions.

Elaine Issac, a spokesman for the First Nation Confederacy, said the statistics are proof the board discriminates against Natives.

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Working Group To Study Native Housing

Constitution of a working group to review government housing and related programs in Native communities was announced by Larry Shaben, Minister of Housing and Milt Pahl, provincial Minister Responsible for Native Affairs.

The working group will review how the special needs of Native communities are being met and suggest practical ways to improve communication and co-ordination.

The public will be represented by Ross Daniels of Spuitnow, a councillor with the Fishing Lake Metis Settlement; Alvin Findlay of High Prairie, president of the High Prairie Friendship Centre; J.B. Gambler of Wabasca, former chairman of the Wabasca housing committee; Horace Gladstone of Standoff, a program manager with responsibilities for housing with the Blood Band; Carolyn Pettifer of Edmonton, Treasurer, Metis Local 1885; Cora Weber-Pillwax of Calling Lake, a community vocational college instructor; Mariella Sneddon of Fort McMurray, a Native counsellor, Keyano College; Lawrence Villeneuve of Paddle Prairie, a Councillor with the Paddle Prairie Metis Settlement; and Norm Rault of Edmonton,

former director of the Rural Home Assistance Program.

The working group will be chaired by John Markovich of Native Affairs with Alberta government representatives from the department of Housing, Municipal Affairs and Energy and Natural Resources.



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Canadians Must Face Crucial Options

by Hy Chapparel

Dr. Fraser Mustard feels Canada has little more than five years to make adjustments to a new world order, or face the distinct possibility of a dreadful future.

Mustard told a meeting of the Edmonton Council for Advanced Technology that this country must shift from a resource-based culture to one that is research-based, if we want to survive as a first-world country.

"I believe we are in the throes of a fundamental revolution. Canada has a very short time to make its decision. We need to change Canada to a resource-based culture, where research and development are the keys to success," he said.

As of now, only Quebec and Alberta show any signs of understanding this need.

As president of the Canadian Institute for Advanced Research, Dr. Mustard is one of the nation's foremost scientists, and a leader in innovative thinking.

For the past four years, he's been operating a major research organization. Problem is, his group doesn't possess any personnel, any offices, or any

equipment. That's because money he has collected from the private sector, and from various institutions, are now funding a range of bright young scientists at universities throughout Canada.

Although the major focus of the organization is artificial intelligence, Dr. Mustard is very much interested in the biological sciences as well.

New Focus

Trained as a medical doctor, he is quite disappointed with our 'sick care' health system. Mustard believes major advances in the nation's health are directly related to its ability to generate wealth, and distribute that wealth equitably among its citizens.

Mustard suggested he'd like to see \$60 million or more sliced from the hospital system and placed into space station research. "In the long run, that sort of thing will do the most good for our nation's well-being."

During his presentation, Mustard pulled out stacks of information on Canada's pathetic track record on research, and its inability to capitalize on many of the discoveries Canadians make. "There are just too few companies out there who have an adequate grounding in applied research. It's a direct result of laws which force them to focus on short-term financial returns," he explained.

"Democracy is largely dependent on the ability to generate and distribute wealth," he added.

Incredibly, Canada is the only advanced nation in the world that has an economy based on resource production and sales. The prospect of relying on other peoples' technology puts our country in a very precarious position — right now!

Mustard is of the opinion that the post-industrial revolution is already upon us... so much so that he says all manufacturing will be done by robots within 25 years or so.

A New Direction
If Canada is to ensure itself as a pro-

perous country, it must gain a niche in the new technology fields.

Mustard stressed that universities must clearly distinguish

between "education" and "research." "We can't expect our schools to fund costs related to research," he

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Census Study OK'd by MNC

by Sy Sims

Metis representatives of the Metis National Council (MNC) have passed a resolution-in-principle to bolster the objectives of the Aboriginal People's Program (APP).

The Aboriginal People's Program is an add-on component of Statistics Canada, designed to accommodate the enumeration needs of the four major Aboriginal peoples — Indian, Inuit, Metis and Non-Status Indian.

The program has recruited Aboriginal individuals across Canada to assist Statistics Canada in developing census priorities; to assist in the formulation of census collection methods; to provide advice in the development of a comprehensive national public relations campaign; and to solicit the support and co-operation of the Aboriginal peoples of Canada.

The APP will basically accomplish four things: to inform Aboriginal peoples of the purposes for collecting information for

the 1986 Census, and how this information is used; to speed up the processing of census data; to obtain an early population count of Aboriginals prior to the scheduled Aboriginal Constitutional Conference in 1987; and to define and produce specific census products and services to meet the needs of the Aboriginal population in the months and years ahead.

Several months ago, Aboriginal information officers Carole Lavallee, Bill Lee, Alice Setka and Laurent Roy made a presentation to the Metis National Council to explain the role and function of the census program.

After a series of discussions, the foundation work was laid, and MNC gave the go-ahead.

Some Shortcomings

The resolution reads: "The Metis National Council supports in principle of statistics gathering for the purpose of population identification, but feels that the process has some shortcomings;

these concerns will be addressed through our tripartite negotiations."

The resolution in principle will be forwarded to Stewart D. McInnes, the minister responsible for Statistics Canada, with photocopies sent along to Jerry Page, Census Regional Director.

Jean Hillard, Manitoba Metis representative, suggested follow-up recommendations to provide mechanisms which would allow the APP to expand its services towards the Metis population in western Canada.

These tabled suggestions include: 1) that Statistics Canada seriously consider the involvement of Metis individuals experienced with statistical data in the consensus process; 2) that Statistics Canada make special allocations of funds available for pilot projects to develop a questionnaire for utilization in the next national census in 1991; 3) that Statistics Canada place staff members on secondment to assist the western Metis political associations in the development of special census products and services pertinent to the self-determination concept of the Metis people; 4) that Statistics Canada seriously consider the possibility of open negotiations with the provincial/national Metis representatives to develop a plan of action for the 1991 census.

More Questions

Some of the most important questions that arose from the meeting included: How accurate will the results be from the population count of the Metis?

How will Aboriginal people respond to question #7, which relates to formal status application? Is the questionnaire objective or subjective? Why was the term half-breed excluded from the questionnaire when 90 per cent of the Native population use it routinely?

A Metis official said the population count was important because the total number could be significant in determining how much land Native peoples will receive on land claim issues.



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Repression Of Indian Communities In Columbia

In the South American country of Colombia native people have become caught in the middle of often violent political and economic struggles. On the national scale these struggles are highlighted by extreme poverty and by the limited political involvement of the poor peasants, including the indigenous peoples. Repression against the economically disadvantaged has commonly been violent since 1948 in Colombia, when competition between political parties erupted into 'La Violencia' in which an estimated 300,000 people were killed over a five year period. Since that time revolutionary and counter-revolutionary violence has periodically flared, threatening the fragile democratic institutions of the country.

The president of Colombia, Belisario Betancur, proclaimed an amnesty in 1984 for all the revolutionary guerrilla movements fighting the government. This very courageous attempt to break the cycle of violence has borne some fruit. By August of this year 4 guerrilla armies signed peace treaties with the government under which the rebels will keep their arms for one year, during which political reforms will be introduced to enable the rebels to return to civilian life. It remains to be seen if revolutionary conflict can progress into nonviolent discussion and political accommodation. It also remains to be seen whether legitimate, non-revolutionary disputes such as land claims can be removed from the highly charged atmosphere of anti-communist death squad and military activity. Until very recently government authorities have viewed the claims of Indian

villages for supposedly stolen, ancestral lands in the context of "communist" revolution and acted accordingly. Following one incident early this year, Amnesty International sent out a world-wide appeal for the government of Colombia to investigate the massacre of nine Indians and to deal justice to the murderers. On January 23, 1984, 300 peasants of the Paez Indian community of Corinto agreed to leave the farmlands they were occupying on the understanding they would meet government agrarian reform agents to settle their claims. On January 25, reports reaching Amnesty International suggest that instead of a meeting, a large force of the National Police surrounded the people, fired tear gas and indiscriminately shot about 18 people, killing nine. At the funeral police arrested several Indian leaders. Subsequent protests and marches resulted in the killing by the police of two more youths.

Peasant farmers in Colombia, particularly Indian peasants of Cauca Department have frequently been the victims of killings by army or police forces or by agents of large landowners, in the course of land disputes. Many Indian leaders of the area have been assassinated in recent years in what may have constituted extrajudicial executions (murders sanctioned by government authorities). While Amnesty International cannot take a position regarding individual disputes over land rights, it is concerned that the killing of adults and children at recent confrontations should be the object of exhaustive investigation, the results of which should be made public.



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College Offers Conference For Business Women

by Sy Sims

Lakeland College will stage an innovative conference this spring to help women strengthen their business skills. Plans for 'In Control: A Conference For Women in Business', were fine-tuned at a recent meeting with co-sponsors from the Alberta and Saskatchewan governments, and Saskatchewan's Mistikwa Community College.

The conference is scheduled to take place May 2 and 3 at Lloydminster's Wayside Inn. The criteria will include a broad range of topics in three principal areas: Entrepreneurial; Professional/Personal; and Managerial Development.

Gord Earle is co-ordinator of the college's Business TIP

program, and spokesman for the conference organizing committee.

"In Control was designed," he said, "to help women make the most of opportunities in business, whether they're running their own (or considering such a venture), supervising employees, or seeking challenges higher up on the ladder."

The panel discussion format ensures a variety of viewpoints and expertise on topics such as starting a new business, how to select and supervise employees, skills for moving up the organizational hierarchy, and regulations governing small businesses.

Information about In Control is available at all Lakeland College offices. The cost to register is \$90 before

April 2, and \$100 afterwards.

As a co-operative venture, In Control is sponsored by Saskatchewan Tourism and Small Business, Alberta Tourism and Small Business, the Federal Business Development Bank (FBDB) and Mistikwa Community College.

Speakers from these institutions will be promoting the conference to women's groups and business owners across the college regions, and into the North Battleford area.

Previous Successes

Similar FBDB-sponsored conferences held in Regina and Saskatoon have been very popular. Last year in Regina, speaker and author Caroline Bird told her audience that women still face barriers to advancement in both business and government. She said women must learn the skills men have developed in order to compete in the business world.

The skills include learning to say no, to

think ahead, to put themselves forward and to take risks. Women must also be ready to quit rather than trying to make the best of a bad situation, said Bird.

Moneca Litton, president of a Vancouver-based consulting firm, told the Regina conference that women are starting small businesses at a rate of three times that of men, and that their survival rate is also higher.

Litton suggested that women were succeeding in business because of their nurturing abilities, more manageable egos, and realistic expectations.

Litton recently completed a study of 1,000 women entrepreneurs in western Canada. Her findings showed that the average woman surveyed was 35 when she started her first business venture, and that she was motivated principally by the profit motive, followed by the challenge of independence which the business afforded.



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Alberta Native Crafts Competition Awards Announced

The Society received eighty-five entries in twelve of the eighteen competition categories from Native craftspeople across the province. The jurying process took place all day Friday, February 28 in the Society's offices in Edmonton before the three award winners were determined. The jurors were: Dr. Patricia McCormack, Alberta Provincial Museum in

Edmonton, Agnes Burgera, owner of the Bearclaw Gallery in Edmonton, Madeline Tuccaro, co-ordinator of Fort Chipewyan Native Arts and Crafts in Fort Chipewyan and Kathleen Cutarm, manager of Ermine-skin Garments and Crafts in Hobbema.

The Best New Product Development Award was won by Margaret Louise Car-

dinal for her doll entry entitled "Sekhokswes" (Weasel girl). Cardinal constructed the forty-two centimetre doll from Native tanned moose hide stuffed with lamb's wool. Sekhok's ankle-length dress of soft-tanned deerskin has a cut-beaded yoke, fringe and matching belt, knife case and hair tie with a duck feather. She also is wearing matching one piece moccasins with long attached flaps which are wrapped around the legs and extend almost to the knees. The doll's hair is braided with beaded hair ties and she is wearing a floor length wrap made from the pelt of a martin for a mystical effect. "The doll represents a style at the end of the 19th Century when the Natives of this region were very dressy garments" says Cardinal.

Delfine Agecutay captured the **Best Overall Design and Artistic Merit** award with her *Pipe Bag and Tamper* entry. The jury noted the stunning geometric beadwork design in blue, red, white and yellow on the lower half of the bag which complimented the innovative yellow and blue hand work on the upper part of the fringe. The long

fringes are adorned at the lower edge of the yellow and blue lacing work with blue, red and yellow pony beads and silver. The inside of the bag is lined with matching blue fabric and the edge is bordered in beadwork similar to the main design. Agecutay entered three other submissions including an intricately decorated infant cradleboard, a man's breast plate and a beaded bag. All her submissions scored very well in the competition.

The **Best Overall Craftsmanship** award went to Annie Heavy Head for the *Doll Cradle Board* entry. Soft red fabric encases the 45 cm by 28 cm padded board with sky blue and red beads bordering the top and covering the handle. Matching floral beaded motifs in blue, pinks and green enrich the lovely design of the cradleboard. Attention to detail and quality of material and workmanship were the deciding factors for this award winning entry.

The winning pieces will be featured in an upcoming Alberta Native Crafts exhibit scheduled to premiere this spring in Edmonton prior to going overseas.

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	Shaaron Johnstone	Wall Hanging
	Madeline Natannah	Gloves
	Terry Poucette	Peyote bow
7. Embroidery	Rose Auger	Embroidered purse
8. Fashions	Charlotte Yorke	Dress, purse, belt set
9. Fishscale Works	Diane Bruno	Fishscale Art
10. Footwear	Madeline Natannah	Mukluks
11. Jewellery	Arabella Creighton	Caribou hair tuffing necklace, earrings, brooch
13. Non-traditional	Delfine Agecutay	Cradleboard
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A Boon For Native Performers

by Hy Chapparel

A grant of \$105,000 destined for aspiring Native artists in the performing arts has been given the go-ahead by Andree Champagne, Federal minister of Youth.

The grant, made up of funds from five federal bodies, is being given to the Native Canadian Arts Foundation. The foundation's aim is to assist aspiring young Native

artists in the performing arts, and to assist Native cultural organizations in furthering the development of Native professionals.

"As my own background is in the area of promotion and the performing arts, I have always valued art in its various forms as an important vehicle for cultural expression," said the minister. "I am pleased that through this foundation, Native youth will

be able to preserve and further develop their culture."

The five federal sources contributing a total of \$105,000 to this project include: the department of the Secretary of State, the department of Indian and Northern Affairs, Multiculturalism Canada and a joint International Youth Year grant from the depart-

ment of Communications and the minister of State (Youth).

The foundation was created last fall by John Kim Bell, a Mohawk from Kahnawake, Quebec, and former apprentice conductor of the Toronto Symphony Orchestra. He has had a distinguished career in the music field in Canada, the U.S., and Europe.

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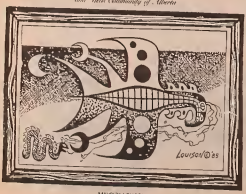
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Cree Band To Get Their Own Reserve

by Sy Sims

Indian Affairs Minister David Crombie indicated that the Fort Chipewyan Cree Band, located close to the west end of Lake Athabasca, may indeed get a reserve of their own by the end of the year.

Several weeks ago the minister disclosed that at the earliest opportunity, he will "take the proposed agreement to Cabinet for ratification". The

agreement must also be ratified by the federal Indian Affairs and Environment departments, and by the Fort Chipewyan Cree Band itself.

Under the proposed agreement, the federal government would guarantee the band two square kilometres of land at Peace Point in Wood Buffalo National park, and \$24 million. The band would also retain their traditional hunting, trapping and fishing rights

in the park.

The province of Alberta is prepared to provide the band with approximately 24,000 acres of land, an as yet undetermined amount of cash, and surface rights to the land outside the park.

Chief Archie Waquan said the agreement would contain a clause that gives the band the right to negotiate for more land so new Status Indians can be accommodated on the reserve.

Poaching Ring Uncovered

by Jim Crow

A four-month undercover investigation by Fish and Wildlife officers has resulted in the arrest of members of a moose-poaching ring near Spirit River.

The sting operation, launched last fall, ended with the arrests of four Dawson Creek, B.C. residents. One Fish and Wildlife official described the men as "professional poachers".

The director of F&L's Field Division, Bob Adams, explained

that an undercover officer not only purchased moose from the suspects, but actually hunted the animals out of season right along side the alleged poachers.

Adams, however, would not comment on the number of moose shot because such information could adversely affect the upcoming trial.

Sheldon Dick, Vice

tor Laroque and Roger Paquette pleaded not guilty in Spirit River Provincial Court several weeks ago to charges of night-lighting, illegal possession of moose, hunting out of season and trafficking in wildlife.

The fourth member of the ring, George Walker, did not appear in court. He had been charged on all four counts.

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Cree Chief Won't Wait Any Longer For Settlement

by Jim Crow

Chief Archie Waquan of the Cree Indian Band in Fort Chipewyan recently stated that he and his Council have decided to go ahead with a referendum on the proposed settlement of an outstanding land

claim.

Chief Waquan said that his band "has had an agreement with the officials of the federal and provincial governments for more than 12 months. We're tired and frustrated with the slow pace of negotiations that have been ongoing for more than 10 years now. We want the land claims settled this year, and we are taking the necessary steps to ensure that happens."

The Chief announced that the referendum will be held under the terms of agreement reached with the federal government. Voting will occur at four locations over a one-week period.

The times, dates, and places of the referendum are as follows:

1) Monday, April 14, at the Canadian Native Friendship Centre in Edmonton from 1-9 p.m.

2) Wednesday, April 16, at the Fort McMurray Native Friendship Centre, from 1-9 p.m.

3) Friday, April 18, at Fort Chipewyan, Old Band Office, from 9 a.m. - 9 p.m.

4) Friday, April 18, at Peace Point, at the Old School, from 1-9 p.m.

Chief Waquan advises all Cree Indian band members to watch for announcements regarding times, dates and places of meetings and workshops that will review the proposed land claim settlements. These gatherings will occur prior to the actual referendum.

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